

Notes on the Eusofzye tribes of Afghanistan. By the late Capt. EDWARD CONOLLY.

The country of the Eusofzyes¹ is naturally, and by themselves, divided into the Sum, (a Pushtoo word signifying a plain) and the Kohistan or hilly districts, comprising the valleys of Chumla, Booneer, Swat, &c. and the physical characteristics of the two divisions are hardly more opposed to each other, than are the manners and condition of their respective inhabitants. The present memoir will treat chiefly of the Sum, with a few exceptions (to be hereafter mentioned); the whole of this tract is peopled by that great branch of the Eusofzyes, called the Munder.² Scattered over a perfectly level plain, every where practicable for guns, in villages which mutual jealousy prevents them from fortifying even with walls, the Munders have always been exposed to the inroad of foreign invaders, and seem in consequence to have early sought the protection of, and willingly to have submitted to, some one chief of their own clan; though their peculiar democratic institutions prevented their acknowledging obedience to any minor authority, if we except that capricious and limited deference which custom has accorded to the petty Mulliks. The Mullikzyes, a powerful and numerous tribe, whose principal seat is Yar Hossein, the largest village in the Sum, are said formerly to have given a Khan to the Munders;³ but the chieftainship has been in the family of Punjtar since the days of Aurungzebe, whose letters patent it still possesses. Though in the confusion consequent on the dismemberment of the monarchy, several chiefs have risen to limited authority in the Sum, all of them acknowledge as their rightful head—if they have ceased to pay obedience to the descendants of—Bagho Khan, the founder of that family, and these alone possess the power of life and death, the Beri Kheil (that of Bagho) being regarded with a respect hardly inferior to that paid by the Dauranees to their Sudozyes.⁴

Futteh Khan, sixth in descent from Bagho, died a few days before I left Peshawer. The high character he supported during a period of peculiar difficulty, and the light which his history throws on the present condition of the Eusofzyes, require that a slight sketch of his career should be given. It was during the short, but brilliant reign of Syud Ahmed,⁵ whose principal supporter he was, and to whom he may be said to have given the crown, that Futteh Khan obtained his greatest power; not only the Munders, but the Eusofs of Swat and Booneer seem to have acknowledged him as their head and leader at this period, but on the defeat and death of the Syud Badshah, the consequence of Futteh Khan became daily less and less. The Sikhs flushed with victory, poured large armies and large treasures into the plain, and by bribing some, and intimidating others, contrived, if they could not get possession of the country, to weaken it by exciting jealousies and divisions among the petty tribes, and by substituting numerous small lordships in the place of one common interest. The

people of the hills, particularly those of Booneer, who had been the principal supporters of the Sum against its foreign enemies, disheartened by their losses at Noushera,⁶ contented themselves with brooding over their disgrace, and rarely ventured to leave their fastnesses; and it seemed likely that, in spite of the difficulties opposed by the differences of their religions, the disunited Munders would shortly fall an easy prey to the victorious and one-minded Sikhs. One man alone prevented this. As his physical resources and apparent means of resistance grew less, the courage, the moral influence, and it may almost be said, the actual strength of Futteh Khan increased. Punjtar is a cluster of five small villages, not containing altogether 500 houses, situated at the upper extremity of a valley, which opens into the Sum. It is a place of no strength whatever, not even being surrounded by a wall, and the road to it is open and practicable for guns; but such was the terror inspired by the name of its chief, that for many years it remained the bugbear of the Sikhs, and their largest armies never ventured to approach it. At last a force of, it is said, 15,000 men with guns, and under an European officer, ascended the valley. The inhabitants were amused with proposals for an accommodation, and during the night, guns having secretly been conveyed to the top of a hill which commands the place, an attack was made on the unfortified little villages. Of the few Punjtaris thus taken by surprise, the greater number hastened to place their families out of reach of the fury of the Sikhs; but all those not encumbered with wives and children, some 2 or 300 only, with Futteh Khan and the Moullas at their head, unappalled by the overpowering masses of the enemy, made a stand, and maintained an unequal fight for many hours. Futteh Khan himself swore not to retreat, and was at last carried off the field by force in the arms of his soldiers. The Sikhs destroyed the principal village and mosque, but retreated the next day, lest the Booneeris should be down upon them; nor have they since revisited Punjtar. Futteh Khan made a vow to pray in the open air till he had burned some house of images, and shortly afterwards with a few followers, in pursuance of his vow, he crossed the river, attacked a Sikh town, and levelled its Dhurmsalla with the ground.

Runjeit Singh was fully aware of the importance of conciliating an enemy so spirited and implacable. He offered Futteh Khan a jageer of three lacs, and to support him as Khan of all the Eusofzyes, if he would only nominally acknowledge himself his subject, by sending him a hawk or two, or a horse as a tribute. Most of the Khan's friends, and even the Moullas recommended not that he should degrade himself into a pensioner of the infidel, but that he should send a horse to the Maharaja as an exemption from the annoyances and anxieties to which the vicinity of the Sikh troops exposed them; but the Khan was inflexible: with his character,

he would have lost his power. "Horses and hawks," he wrote back, "are to be found with rich nobles at the courts of kings; I a poor Zemindar have nothing of the kind, but I can send you a fat cow if you please."

Futteh Khan left several children, but the three eldest (who are by one mother) alone claim notice.

The first, Mokurrib Khan, the present chief, will be described in another place. He was on bad terms with his father, and for eight years before the death of the latter had lived apart from him.

The second, Alum Khan, is a good looking, well disposed, intelligent lad, under twenty years of age, and was the favourite of his father, who, a little before his death, sounded his friends as to the possibility of setting aside in his favour the claims of Mokurrib Khan to the succession. He was checked by the honest bluntness of his Cazi, who exclaimed before them all, "Death to your house!—would you murder both your children?"

The history of the third son, Mudduh Khan, gives a curious picture of the state of society among the Eusofzyes. He is now about fourteen years old; at the age of eleven he drew his sword on his tutor, who had struck him, and ran away from his father's house, to which he could never be induced to come back. He found refuge with Mokurrib Khan, who resided independent of Futteh Khan in a fort some eight miles from Punjtar, and having (in the manner related of Nadir Shah,) formed into a band several children of his own age, he carried on a sort of war with his father, plundering his sugar-canes, and otherwise annoying him. Futteh Khan would never allow the name of the boy to be pronounced in his presence. A few hours before his death, when he was distributing his property among his children, the Cazi ventured to remind him of Mudduh Khan: "Who names that infidel?" said the dying man, "he is no child of mine."

Of the minor chiefs of the Sum, who deserve notice here, the principal is Arsilla Khan of Zaideb, who, having been on bad terms with his neighbours of Punjtar, was in a manner forced to save himself from ruin by seeking the protection of the Sikhs, strengthened by whom, he is now the most powerful of the chiefs of the plain. The Komalzyes have two chiefs of influence, Khadir Khan of Gooroo Mejar, and Ahmed Khan of Hatti Murdan; of the latter, mention is made in the narrative.

Mir Khan of Sudoom, known generally by the name of the Mir, is the most powerful of the Amazyes. His experience, firmness, and courage have gained him much respect, and enable him to rule with a stricter hand than the Eusofzyes will in general submit to. The Muchehi family (mentioned in the narrative) have however scarcely less influence among the Amazyes. Besides these, there are a few chiefs, who will be mentioned in the sequel, who have lately been turned out of their possessions by the Sikhs and Arsilla Khan.

It is easier to learn the general character of the chiefs above named, than to form a just conception of their power and resources. Mokurrib Khan's influence, for example, may be said to extend over a great part of the Sum, but his actual authority is limited to about seventy villages, (in these the smaller ones called "Bandas" are not included) from most, if not all of which he draws the "Aoshr" or tithe, with this, and the produce of his lands (the return from which is however but trifling) the "Jizeea," or tax on the Hindoos, the tax on the fakeers (or villains) and now and then some plunder from the Sikhs, he is able to maintain an efficient body of 1,500, or perhaps 2,000 foot men; and 5,000 of his tribe will rally round him on emergency. To his soldiers he gives but three rupees a month; but living is very cheap in this frugal country, where flesh is rarely eaten, and a fowl is a luxury. Mokurrib Khan has but few horsemen; he was endeavouring to raise a corps when I left him. His father is said to have left about 30,000 rupees in cash, besides valuable property in shawls, &c. the accumulated plunder of years. Arsilla Khan keeps up more horses than any other chief of the plain, but if the Sikhs left the country, he would sink into insignificance, and would be obliged to make terms with Mokurrib. Ahmed Khan and others are well inclined towards him, (for he is a liberal man, and bears a fair character) and would not permit him to be altogether crushed by the Punjtaris.

Of the military strength of the other chiefs, it is not worth speaking; each of them keeps up from two to six hundred followers, horse and foot, chiefly the latter, and they have the power of raising their clans, and have much influence in the "Jeergas," or public meetings, which assemble, to discuss all the more important questions.

The Eusofzyes, as before remarked, are not the only inhabitants of the Sum. Leaving for the present the original possessors of the country, who are now reduced to the condition of Helots; the other tribes are the Gudoons, the Khuttuks, the Baezyes, and the Mamunzyes (the Mahomedzyes of Elphinstone); but these last may be considered as separate from the Sum, and will not be further mentioned here.

The Gudoons, called also Gudans, and east of the Indus, Judoons, are a Kaukur tribe, who migrated into these parts, perhaps two centuries ago. They are divided into two great branches, Salar and Munsoor, of whom the first are settled to the east of Punjtar, and the rest in Drumtour. The Salars are said to have 64 villages, and to muster 6,000 matchlocks; their government is a democracy, more rigid than that even of the Eusofzyes. I was nearly causing a quarrel at Grenduf, their chief town, by inadvertently asking who was their head Mullik. We were much struck by the appearance of wealth and comfort of their villages, which are large and populous,

and the Hindoos seemed to be more numerous and thriving amongst them, than in any part of the country we visited.

The Khuttuks occupy the left bank of the Sundi,⁷ from below Noushera to Jehangiri. They have not more than fifteen or twenty villages; and their position has forced them to pay obedience to the Sikhs.

The Baezyes, whose numbers I have heard rated at 12,000 fighting men, are also Khuttuks, but they have for a long time been a separate and distinct tribe. Of their history I know nothing. They are always spoken of as the richest people in the country, and many of the Hindoos settled amongst them are said to possess great wealth. This is not improbable, as one of the principal roads from the north to Peshawar runs through their territory, and an active commerce is carried on, on either side of them, in salt, cloths, &c.

Like the Gudoons, the Baezyes are governed by petty Mulliks, and have always preserved their independence against all foreign enemies. Of the population of the Sum, I can only form a guess of the probable amount, some data I had collected on the subject having been carried off by the Khyberees, but it may not perhaps be very inaccurately rated at one lac of fighting men. All the tribes above mentioned have the same manners and customs, and (including the Eusofs) may, without hesitation, be pronounced the best irregular soldiers in Afghanistan. Their cavalry, which are so few in number as scarcely to deserve notice, are from their mode of training and equipment rather Hindostanee than Afghan. The mass and strength of the Eusofzyes is infantry. Most of the soldiers, and every man is a soldier, are armed with heavy matchlocks; others have long spears, which they use with singular dexterity, either on horse or foot; a few are clothed in chain armour; and some use even bows and arrows of formidable size. They generally avoid close fighting, though if forced to it, they have the character of being excellent swordsmen.

It is said, that they have some idea of opposing cavalry by forming into close masses, or "Goles," with their spears extended; but this I have never seen, and am inclined to doubt. At whatever time of the day or night the "Nakara," or drum is beat in a particular measure, every man able to bear arm snatches them up, and hurries, ready for action, to his particular "Hoojra," or public meeting room, of which there are from eight to twenty in every village; and from thence, in distinct parties, under separate flags, they proceed to the scene of action, and despising the protection of walls, advance singly into the plain. A total want of discipline and order now distinguishes them. They have no head; each party, or "Hoojra," acts independently; and even those under one flag, will not always obey one leader.

We have here the strength, and weakness of the Eusofzyes: their number and alertness, their courage, sharpened by incessant fighting, and ex-

pertness in the use of their weapons, render them formidable to the irregular troops, but their peculiar mode of warfare incapacitates them from contending against a regular army. It is evident that a body of disciplined cavalry could, with the greatest facility, put to rout and cut up a herd of men scattered here and there over a level plain, totally ignorant of tactics, and without unanimity. We need no further proof of their incompetence to contend on the plain with even semi-disciplined troops, than is afforded us by the battle of Noushera, in which though stimulated to the utmost by religious enthusiasm, they were defeated by less than a third of their numbers.

Of the Kohistan, my information, is, I must confess, very imperfect, and will be here limited to nearly a barren detail of names.

The tribes of Booneer and the neighbouring hills, may be said to have no chiefs of any importance, the only individuals possessing influence being a family of Syuds, the descendant of Peer Baba, a celebrated saint, who lived in the time of the Emperor Humaioon.

Of this family, there are three principal branches amongst the Eusofs. The representatives of the elder and most influential branch are, Syud Azim and Syud Meeah of Tukhtabund, the capital of Booneer, who may be compared to the Abbot Boniface and Subfriar Eustace of the novel; Syud Azim, the elder, a good-natured, indolent character, having willingly resigned his authority to his more active and talented brother. The second branch is Syud Akber Meeah, of Sitana on the Indus; and the third, Syud Russool of Chumla.

Chumla, only separated from Booneer by a low range of hills, is nearly in the power of the latter; however, unless when some popular question is agitated, it is able to maintain its independence. It is divided among three proprietors. A colony of Komalzyes occupy the west portion; Noagee the chief town is the property of Syud Rusool; and the rest belongs to Mahomed Khan, a relation of the Punjtar family, on which indeed he is in some degree dependent.

The tribes of Swat differ from those of Booneer in paying more obedience to their Khans, and being less under the direction of their Syuds. Their most influential, religious character, is Mooreed Sahebzadeh of Ochoond, near Thanneh; but the respect paid him is variable and unequal.

In Upper Swat there are four principal chiefs. The most northerly is Pshuh Khan of Sundi, of whom I only know the name; next to him in position is Mudar Khan of Mingoweer, below whom are Kashun Khan, the son of Arsilla Khan of Bandeh (whose family were at one time of much consequence among the Eusofs) and Khadir Khan of Hodigram.

Lower Swat has but two chiefs who deserve mention. One is Zydoollah Khan, who was originally in joint power with Passund Khan at Thanneh,

but the latter has lately been turned out and reduced to insignificance by his elder brother; the other chief is Khyroollah Khan of Alla Dund. He has only lately succeeded his cousin Euayutoollah Khan, who submitted to the Sikhs, and went to Lahore to pay his respects. The indignant tribe, deposed him in favour of his son, but the son has also been turned out by Khyroollah.⁸

Of all the Eusofzyes, the most powerful is Ghazan Khan of Deer⁹, but he is perfectly aware of the delicate tenor on which he holds his authority, and in consequence is anxious to form connections with any power which may strengthen him in his rule. He intrigues with this view with the Douranees and with the Sikhs, and he is fast friends with the Bajore chief, and with the rulers of Cashgar and Chitrane. But the two first he would willingly betray, and the last he plunders whenever he gets an opportunity.

There is one chief who, though not an Eusofzye, yet from his position in the midst of, and intimate connection with, the Eusofzyes, and his singular history and character, must not be omitted in a description of the Eusofzye country.

Paieendah Khan, of Tanawul, is a Mogul of the Birlas tribe, the same from which the Ameer Timoor was descended. All record of the first settlement in Tanawul of his family is lost, and it has long ago broken off all connection with the other branches of the Birlas, which are still to be found in Turkestan.

The Tanawulees, who from their dialect, a corrupt Hindoostani, seem to be of eastern origin, are divided into two "tuppahs," the principal of which is Pulal, the other Hindowal, and these two divisions are, or were, respectively governed by two branches of the Birlas family.

Paieendah Khan is descended from the junior branch, the Khans of the Hindowal, who had little power till the time of Nawab Khan, (father of Paieendah) whose father having been killed by the chief of the Pulals, set himself up against them. Nawab Khan had the advantage of possessing the Douranee road, and enriched himself by a toll on all who travelled his way. The Douranees were constantly passing and repassing to and from Cashmeer, and their pride, as may well be conceived, could ill brook paying tribute to a petty tribe like the Tanawulees; much quarrelling and heart burning was the consequence. The celebrated Noorjehan, more commonly known by the name of Adè, or *the mother*, the Baumizye mother of Futteh Khan vuzeer, was *en route* to Cashmeer, on a visit to Mahomed Azeem Khan, the governor. Toll was as usual demanded, not of her however or her party, who out of respect were to pass free, but of some people who followed her camp for protection. At this even the haughty lady took umbrage, and other causes of offence not being wanting, an army was sent under Jubar Khan to punish Nawab Khan. That chief had no option but to give himself up. He was re-

ceived courteously, promises of favour and protection were showered on him, and he was requested to send for his family, when a maintenance and a place of residence would be fixed for them.

This last request opened the eyes of the prisoner to the intentions of his captors; he pretended compliance, however, with their wishes, and requested only that "Jam pans" (litters) might be sent with his son Paieendah Khan (then a lad, 17 years old) to bring the ladies. As the cortege was starting, Nawab Khan took his son aside, and whispered in his ear, "Take care of yourself, consider me as a dead man, and give me your prayers." When the party reached the Tanawul territory, Paieendah Khan broke the fine "Jam pans," and stripping the servants of Azeem Khan, sent them back to their master with the message—"My father is in your hands—do what you please with him; me, you will never get into your clutches again."

A heavy stone was tied to Nawab Khan, and he was thrown into the river. From this time, Paieendah Khan has been a sort of wild man, at war with all around him. Driven from his home, east of the Indus, by the Afghans, the Sikhs, and the Pulals, who had partially submitted to Runjeit Singh, and whose chief, Surbulund Khan, is now at Lahore, Paieendah Khan took possession of Am, on the right bank of the Indus, which originally belonged to the Pulals, and from thence, for twenty six years, has never ceased to carry on a series of depredations on the Sikhs and all who submitted to them. He boasts that he has four different times raised an army of Ghazis, who have all fallen martyrs in the cause. Of his first band only three men are alive, and they are literally one mass of wounds. Am is a small nook of land, only a few hundred yards square, shut in between the deep and rapid Indus, and the lofty chain of the Mabeen¹⁰ hills, which close in upon it in a crescent.

The only road to it from the south, is over a difficult path cut in the face of the rocks which over hang the river. This and a somewhat similar spot higher up, called Chutter bai (where his son resides), and a few villages on the left bank of the Indus, are all the lands of which Paieendah Khan can now boast. The aggregate return from them is said not to exceed two thousand rupees a year, but by his forays on the Sikhs, he is able to maintain 1,000 paid soldiers; and he is openly and secretly assisted by 3,000 or 4,000 of the Tanawulees.

He seizes Hindoos, from the wealthy of whom he extorts money; some he forces to labour in chains; others he compels to become Mussulmans, and if they are refractory, he ties a stone round their necks, and flings them into the river;—no oaths or ties bind him. He takes money from a village as exemption from plunder one day, and plunders it the next. His own brother even he has stripped of every thing. The Sikhs have numerous forts on the opposite bank of the river; they dare not leave them; his very grass-

cutters insult them every day with impunity. One of these forts commands that in which Paeen Khan himself resides. I pointed this out to him; "Would you like to see me take it," said he, "I will do so in half an hour."

In fact the Sikhs are only there by his sufferance; he derives a revenue from them; they paying, that their supplies may not be intercepted; as his band passes under their forts on a plundering expedition, the Sikh soldiers salute him from the walls, and wish him good luck.

The Sikhs some years ago bought off his forays by a jageer; but his cruelty and exactions were such, that the whole country rose, and Runjeit Sing was obliged to send word to him that he would give him the amount of his jageer, but must resume the land itself. Paieendah only answered by levelling with the ground the nearest Sikh village, and retiring again to his fastness. Since Runjeit Singh's death, Paieendah Khan has been more active than ever, and his excursions would certainly extend to the Jhelum, but that his neighbour the Syud of Sitana is his enemy, and the Eusofzyes and Chogurzyes, who inhabit the hills above him, threaten his family, whenever he is known to have left them for more than a few days.

Were there any revolution in the Punjab, to distract the attention of the Sikhs, I should not be surprized at hearing that he had ventured on Cashmeer. He is well acquainted with the road, which is not difficult, and the petty Mussulman chiefs between Tanawul and the valley, would be rather inclined to favour him, than to offer him any opposition.

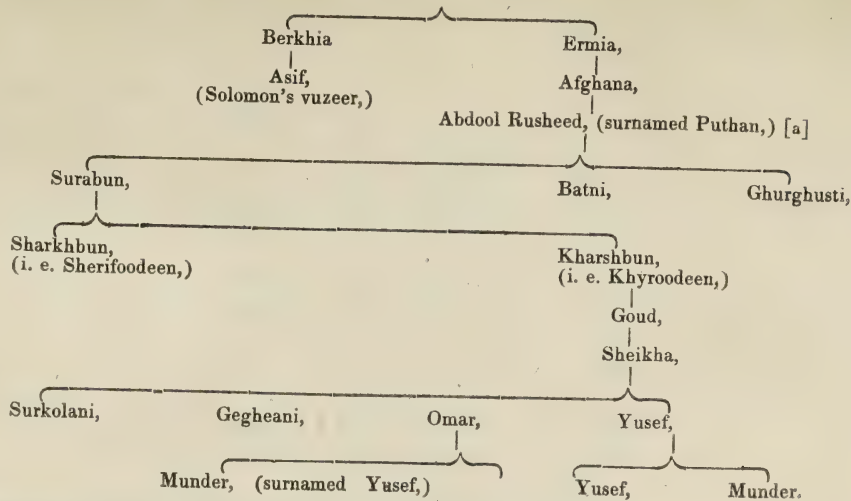
Having thus given a sketch of the principal political features of the country I traversed, the narrative, to which I now proceed, will be more readily understood.¹¹

NOTE.—It will be seen from the conclusion of the above paper, that it was but the intended commencement of a series. My poor friend Conolly sent it me with the heading "Part I. Introductory," his object being to follow it up with a Narrative of his Journey in the Eusofzyes country, in January 1840. I was awaiting the completion of the papers to publish them in serial order, when I heard of his death. The information however contained in this paper alone, is of itself not unimportant; and I therefore give it publication as it stands.

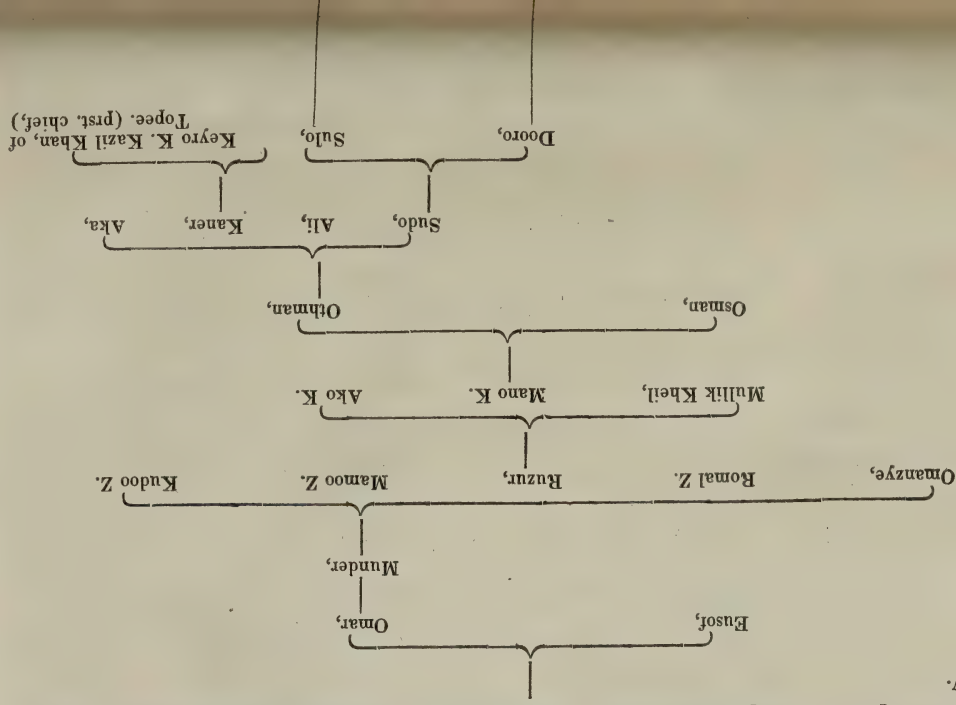
It is much to be regretted that we have lost the aid in Afghanistan of so intelligent an observer as the author of this short notice: the similar fate which befel Mr. Lord has deprived us of the result of that gentleman's intimate acquaintance with the character and habits of the Oosbeks, an unfinished narrative of his residence with Meer Morad Beg of Koondooz, written for this Journal, having been found among his papers. Will no one consent to supply what they have left incomplete?

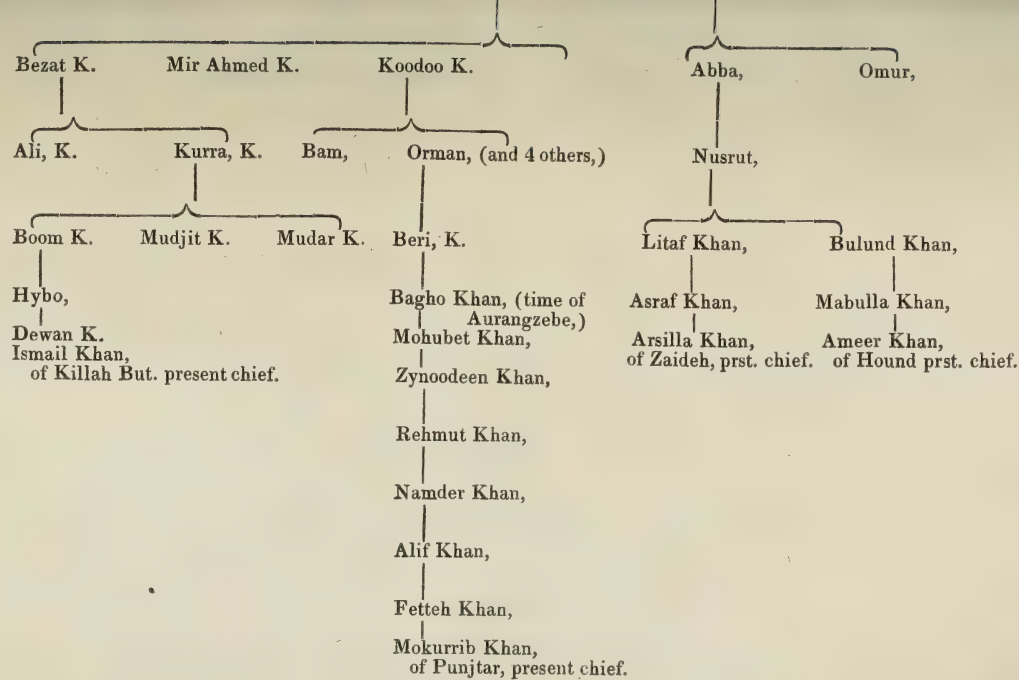
Note 1.—To a different occasion is deferred the interesting history of the emigrations of the Eusofzyes. The sub-joined Table will explain the supposed origin of the tribe; it is arranged from Dorn's translation of "Neamut-aollah."

TALOOT,



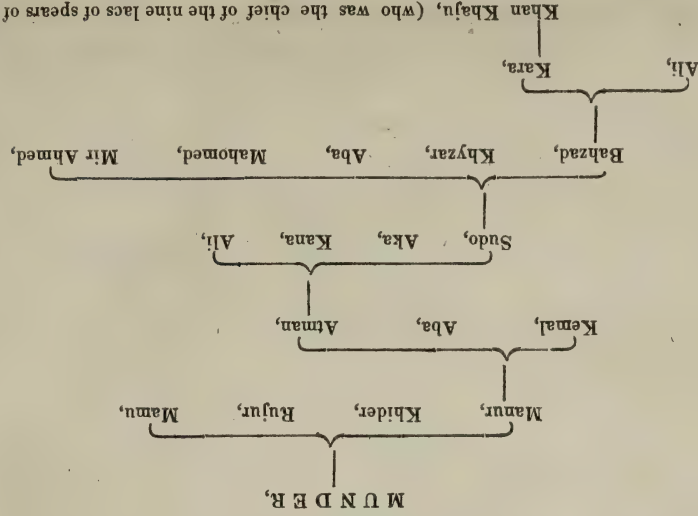
[a] Several derivations have been given of this word, which is not apparently known at present, at least in Afghanistan. It is probably an Indian corruption of "Pookhtoon," see Dorn's *Afghans* Part i. page 38, and notes p. 64; Conolly's trans. 2: 130. Others derive it from "Peithana"—and it has been supposed to have been a title given by Mahmood of Ghuzni.





Note 3.—This is confirmed by the “Kholassat Ulansab,” which mentions Malik Taj Oodeen, the grandfather of Mulik Ahmed, whose descendants are the Malikzyes (Dorn, page 126, notes.)

Note 4.—The Beri Khell are also, as will be seen by the Table "Sudozyes." The "Makhzen Afghani" gives the following Table of descents from Munder in which the Khanship is assigned to a different family of the Sudozyes.



Note 5.—Of whose history, a sketch will be given, in the sequel.

Note 6.—The Booneeries (or Booneer wal, as they are more generally called) were the principal sufferers at that battle. Blinded by religious fury, and an undue estimate of their own strength, their only desire was to cut off the retreat of the Sikhs. They are said to have fought rather like devils than men. Moullas, boys, and unveiled women, mingled promiscuously in the fight. For days before, the whole Sum had been a moving mass of men, hastening from the upper country to join in the great struggle which was to vindicate the honour of Islam. Each man carried ten days' provision. No correct estimate has ever been formed of the number of the "Ghazis," which name, in anticipation of victory, they had assumed; the greater part only shared in the flight. Had they delayed one day more, they would have been joined by the Swat army, which never reached the field. But it was impossible to hold them back. The Booneeries, distinguished by their black turbans with a bright yellow border from the rest of the Eusofzyes, who are generally clothed in white, first rushed forward, and by thus precipitating the contest, lost the day their courage deserved to gain. But their reckless valour was of no avail. Their scanty stock of ammunition soon expended, they fought with arrows, spears, swords, stones; one man scrambled up behind the elephant of Phoolra Sing, the real leader of the Sikhs, and cut down that chief with his "silawehe," or long knife. Repeatedly driven back by the steady fire of the Sikhs, they were as often rallied to the charge by the shrieks and curses of the women, and the "Allah ho Akbars" of the maddened Moullas. At last, but not till they were decimated, and every house in Booneer had to mourn its martyr, they broke and fled, cutting through the Sikhs whom they had wished to intercept, and from that time, broken-hearted, they have scarcely ventured to leave their valley. After the battle, dead Booneeries were found lying on dead Sikhs, their teeth still clutching the throats of their adversaries. Though seventeen years have elapsed since the fatal day, so deeply do they still feel their loss, that when unusual merriment has by chance prevailed in a "hoojra," a white-beard has been known to check them with—"Is this a time for laughing, when the bones of your brothers are whitening Noushera?"—Noushera is the common topic of conversation among the Eusofzyes, and the favourite theme of their songs. I was particularly struck with one which commenced,

"Ah Mahomed Azeem, where is the blood of our children you sold at Noushera?"
Chorus, between every line,

"Wae! Wae! Wae!" [b]

Note 7.—The Cabul river, between Peshawer, and the Aba sin, or Indus.

Note 8.—Since this was written, Evayut Oollah has returned from the Punjab, and is struggling to regain his authority. Having money, which his rival has not, he has succeeded in bringing over half his tribe to his side, and a furious civil war is raging. This trip to Lahore has been most disastrous to him. It cost him not only his country, but his eye-sight; a clumsy doctor at the Durbar having under pretence of couching, blinded him.

Note 9.—The history of the father of this chief will be found in Elphinstone.

Note 10.—In the name "Mabun," we have evidently a corruption of "Mea Maha Bun," or the great forest; a title sufficiently appropriate, on account of the pines which cover the mountain.

Note 11.—Of the map which accompanies this memoir, all that can be said, is, that it is better than any one hitherto published of the same country; but our every motion was so watched and misconstrued that we could only take a bearing by stealth, and some important bearings were lost in the Khyber Pass.

[b] I have taken some liberty with the chorus, which is really "*wee wee*," and which, however melancholy it may sound when chaunted in a low solemn tone by the Afghans, could only appear ridiculous in English characters. It is the most usual chorus of the songs of the eastern Afghans. Mahomed Azeem it is well known (see Conolly and Burnes) shamefully deserted his friends at the battle of Noushera.